

### The Stassen proposals

In his August 15 radio address from Washington on our diplomatic and military policy towards Russia, Harold E. Stassen chose to interlard his suggestions with rather exaggerated criticisms of our foreign policies up to now. That was natural. Despite his present post as president of the University of Pennsylvania, the former Governor of Minnesota still wants to be the Republican candidate for President in 1952. The Republicans, as was made clear in the August 13 statement of four Republican members of the Senate Foreign Relations Committee, intend to make political hay in this fall's congressional elections out of the blunders in our foreign policy. Mr. Stassen's central proposals, however, rose far above partisan politics. He proposed: 1) that Congress—not the "clumsy" Administration—declare, "by appropriate resolution," that if Russia, directly or through its satellites, makes another aggressive move, we shall attack the Soviet Union itself; 2) that we lay this policy before the UN for approval; 3) that we spend \$35 billion or more per year "for a number of years" to arm ourselves and our allies, cutting Federal non-defense spending by \$4-6 billion and State and local non-defense spending by at least \$1 billion a year. A minimum of \$10 billion a year in additional taxes would have to be raised. Among his other suggestions, that of a "comprehensive Asiatic Economic Program"—a kind of Asiatic Marshall Plan—which would not cost very much (he thought), was perhaps the most notable.

### ... are they feasible?

The Stassen proposals have this great virtue: they provide a bold way out of the danger of our having to fight "little wars" wherever Russia chooses to foment them—wars that could exhaust us without taxing Russia's own resources in men and materials. On the other hand, Walter Lippmann, in his column for August 21, found Pennsy's prexy rather naive. Mr. Lippmann objected: 1) that nobody could formulate the congressional ultimatum so as to make its meaning clear enough to win UN approval; 2) that the Western allies lack the military power to enforce such an ultimatum; and 3) that it would cost a lot more than \$35 billion a year to create such military power. The first objection seems much more formidable than the other two. After all, we had no more than our A-bombs in 1947 when the President suddenly announced the ultimatum of his Truman Doctrine, and yet it worked. We still have at least a great superiority in A-bombs. If \$35 billion a year will not suffice to back up the ultimatum, will it suffice to fight several "little wars"—with no assurance that we shall not have to fight a major war in the end, anyway? As for the first objection, what has Mr. Lippmann to suggest as a way of avoiding the pitfalls of engagements wherever Russia chooses to involve us? There is little likelihood, of course, that Congress will attempt to take the reins of our foreign policy into its own hands. The Democratic majority will hardly try to shoulder a Democratic President out of the way. And Senator Taft, minority policy chief in the Senate, has often stated that he believes the initiation of foreign

## CURRENT COMMENT

policy is the responsibility of the Executive. The issues so forcefully raised by Mr. Stassen, however, will eventually have to be settled in one way or another. Now is the time—and it is already desperately late—to prepare ourselves for the decision.

### Anti-Communist legislation tangle

The Mundt-Ferguson bill to control Communists (S. 2311) described in AMERICA for August 12, pp. 488-90, was favorably reported out by the Senate Judiciary Committee on March 21, and its supporters have since then been trying to bring it to a vote. On August 8 President Truman asked Congress for measures against subversive activities, but hinted pretty plainly that he thought the Mundt-Ferguson bill went too far in the direction of endangering civil liberties. On August 17 Senator Warren G. Magnuson (D., Wash.) introduced a bill (S. 4061) reflecting the President's views. On the same day, however, the Senate Judiciary Committee reported out a third bill (S. 4037) sponsored by its chairman, Senator Pat McCarran (D., Nev.), which went much further than the Mundt-Ferguson bill and, *a fortiori*, than the Administration bill. The Administration bill looks largely to the tightening of existing laws, the extending of the statute of limitations in prosecution of peacetime espionage, and the supervision by the Attorney General of deportable aliens whose country of origin refuses to receive them. The McCarran bill, like the Mundt-Ferguson bill, requires registration of Communists and Communist fronts and, besides, would introduce drastic changes in the immigration laws, looking to the exclusion or deportation even of diplomats who have the intention of endangering the welfare or safety of the United States. Mundt-Ferguson supporters charged angrily that the Administration Democrats were patching together a hasty and ill-contrived measure mostly to block passage of the Republican-sponsored bill. They threatened to tack their bill on as a rider to the economic-control bill being considered by the Senate. On August 21, in return for a promise by Democratic leaders that the Mundt-Ferguson bill would soon be brought to the floor, they abandoned this tactic. There is a smell of politics about all this which ill becomes responsible men in these times. After all, the Mundt-Ferguson bill has been before the Senate for thirteen months. We do not see why the Administration had to wait until the last minute to come forward with a substitute proposal to replace so carefully worked-out a measure as the Mundt-Ferguson bill.

### **"Marshallized" flunkies of the United States"**

Jacob Malik, for four unhappy weeks President of the United Nations Security Council and star television performer, has made a disagreeable discovery. He declared in his interminable discourse at Lake Success on August 22 that the cause of Soviet liberation is imperiled by the activities of the "Marshallized" flunkies of the United States," in other words, by colonial peoples who fight for the capitalists and support the United States' "aggression" in Korea. "Traitorous" natives in the Philippines, Thailand, Turkey and Greece and some other countries, says Mr. Malik,

... have resorted to a course of action which would involve the so-called "colored" people in this dirty affair, people who were and are despised by the boasting Anglo-American race. . . . The words used by the great creator of the Soviet Union, Nikolai Lenin, might be applied to these colonial slaves. . . .

While the "slaves" and "flunkies" Malik is talking about are colonials, the language is obliquely directed at the American Negroes. There is the steady implication that American Negroes are "flunkies" and "slaves" if they refuse to follow the Communist line. It is an infuriating spoke in the wheel of Communist world propaganda that brown-skinned members of the U.S. 24th Regiment are freely shedding their blood for the United Nations in Korea. President Truman put another spoke in that wheel on August 18 when he announced that he would shortly nominate Mrs. Edith Sampson, a Negro attorney from Chicago, to be a member of the U.S. delegation to the General Assembly of the United Nations—the first member of her race to hold that position. Since Mr. Malik has told reporters that he will stay on for the General Assembly in September, it looks as if a rather formidable "flunkie," though not a colonial or "Marshallized" one, might be telling him off soon at Flushing Meadow.

### **... and a word about Mrs. Sampson**

Mrs. Sampson was an assistant referee of the Juvenile Court of Cook County, Illinois, from 1925 to 1943. She has long been active in legal and civic affairs, is president of the World Town Hall Seminar, a radio education group; a member of the board of the United Nations Association of Chicago and a member of the Chicago Bar Association. She is a specialist in domestic relations and criminal law. Though not a Catholic, Mrs. Sampson, who

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### **Another UN headache?**

On Thursday, August 17, when Indonesia celebrated the fifth anniversary of its proclamation of independence, the new nation-state announced that it was no longer a federation of sixteen states but a unitary republic with a provisional capital at Jakarta. Since last December, when the Dutch finally agreed to cut loose the strings of empire, the Republic of Indonesia, one of the sixteen original federated states, has been absorbing the others one by one. The new centralized government will rule ten provinces: West, Middle and East Java, North, Middle and South Sumatra, Borneo, the Lesser Sunda Isles, the Celebes and the Moluccas. The future of West New Guinea is still in doubt. It has been a bone of contention ever since the Dutch left Indonesia. The former colonial Power refused to give it up, alleging the lack of cultural, racial, linguistic and religious affinity between New Guinea and Indonesia as well as the lack of Indonesian technical ability to develop the area. Dr. Mohammed Rum, Indonesian High Commissioner at The Hague, has thus summed up the Indonesian attitude: "You cannot settle a political matter by scientific arguments. In our hearts and minds we consider New Guinea a part of Indonesia. No argument can change this feeling." The speculation that Australia, mandatory administrator of East New Guinea, and the Netherlands will soon discuss the possibility of joint administration of the whole of New Guinea, is added indication that the Dutch are equally adamant in their refusal to yield to Indonesia. Against this background the prospects for a successful Dutch-Indonesian meeting on the subject of New Guinea, scheduled for the near future, are dark. Left to themselves the Dutch and the Indonesians will never solve the explosive problem. An already harassed UN may have another headache to endure before the year is out.

### **Rearming Germany**

It was inevitable that the Korean war would force the Western Allies to reconsider their position on the military role Germany must play if the West is to be secure against communism. This issue has been too long beclouded by the bandying about of the term "militarization." This term suggests that the Germans cannot possibly regain military strength without falling down again in adoration of the jackbooted goose-step. This assumption ignores the fact that Germans, by and large, seem to have had their bellies' full of war and sense the danger that any rearming might give the Russians a pretext for aggression. Despite all this, however, the West is coming to realize that Germany must soon grow in military

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strength. In Germany the Socialists, who have consistently opposed rearming, now agree to the proposal that Germany contribute military forces and industrial energy to an Atlantic defense group, provided that the United States first powerfully increase its military establishment in Germany. Even the French, ridden by their chronic and justifiable fear of German military might, are now granting that Western Germany will inevitably soon have to take its place in the common defense of the West. How will this come about? First, it seems quite certain that the Allied High Commissioners will grant Bonn Chancellor Adenauer the police force he asks to balance the more than 80,000 para-military troops the Soviets maintain in Eastern Germany. Beyond this, the West will soon have to decide whether to allow Bonn to build—which means to draft—an army. This is an act of a sovereign state, which Bonn is not. The key move, then, facing the Big Three Foreign Ministers meeting in New York this month, is the rewriting of the German occupation statute. Only so can Western Germany not only defend itself against civil war but also be integrated into the defense of Western Europe.

#### **Suggestions to Protestants**

At the meeting in Toronto, on August 11, of the World Convention of Christian Education, Dr. R. C. Chalmers, an associate secretary of the United Church in Canada, urged his co-religionists to "beware of carrying the doctrine of the separation of Church and State to ridiculous extremes." Such an attitude, he remarked, is in line with communism, which holds that the Church cannot be concerned with anything the State chooses to do. Dr. Chalmers went still further and asked Protestants to improve their relations with Catholics, offering, according to a report by Religious News Service, the following suggestions:

1. Let us cease expecting or requesting cooperation with Catholicism on the church level. Invitations to joint meetings with other churches are opposed by the Vatican. . .
2. Let us seek for cooperation of Catholics on the secular level of public and moral matters of mutual concern. There are many areas of welfare work, civic affairs and social amelioration where Protestants and Catholics do cooperate.
3. Let us revise our view of tolerance [*i.e.*, to make it neither sentimental nor negatively broad-minded].
4. Let us do all that is possible to foster good religious relations with individual Catholics. Through such means the tendency to bigotry that can come from either side will be curtailed.
5. Let Protestants set their own house in order. We ought seriously to lay to heart our unhappy divisions. . .
6. Let Protestants manifest a faith that is theologically meaningful and evangelistically virile. We must have religious and theological convictions instead of an insipid sentimentalism or mild Unitarianism, which implies that we believe nothing in particular.

If Protestants take heed of these very helpful suggestions, their initiatives should be matched by greater effort on

the part of Catholics to effect better relations with all believers in the struggle against secularism and communism.

#### **"Petty Girl" ads**

Impossibly elongated in illustrations as they are, the Petty Girls are none the less seductive and have but one function in life—to attract a chorus of wolf-calls. The shameless use of these scantily-clad ladies in the ads and marquees advertising the film of the same name is a striking current example of the exploitation of womanly gifts castigated in our "Open letter to women's organizations" (AM. 7/29, pp. 444-445). This letter, by the way, drew responses from over fifty women's organizations in twenty-one States. At a time when we are engaged in a life-and-death struggle with malevolent and close-knit forces whose avowed purpose it is to undermine all spiritual values, it is a sorry picture to see a great force in the entertainment industry join in a perhaps unwitting campaign to hasten our de-spiritualization. This kind of advertising plays right into the Communist propaganda line that the Western nations, and above all the United States, are morally decadent.

#### **The war in Korea**

Prospects for the future of the UN beachhead began to brighten within the past fortnight. When, on August 17, the Reds swept out of a heavily bombed region to cross the Naktong River near Waegan, many feared that South Korea's provisional capital, Taegu, must fall. But the South Koreans defending Taegu from the north, quickly reinforced with U.S. infantry, armor and artillery, drove the enemy back. Southwest of Taegu American marines and infantry had leapt to the offensive against the dangerous Changnyong bridgehead earlier that same August 17. In three days they drove a decimated North Korean Fourth Division across the Naktong. In the northeast, a South Korean division, rescued by sea from a trap north of Pohang, landed on August 18 and helped recapture that port city from the Communist forces. By August 22 the Red enemy was still making armed jabs toward Taegu and toward Masan farther to the south—only to be consistently repelled. Everywhere behind the Red lines American and Australian fighter and bomber aircraft swept over roads and factories and concentrations of troops. Along the coasts UN naval guns spat at vital objectives. The harried Reds were reduced to moving men, food and supplies by night and in constantly decreasing quantities. They could no longer get the weight of their superior numbers into the fighting line on time. The outnumbered UN forces, on the other hand, were better equipped as each day went by. They moved swiftly from place to place, wherever danger most threatened. Their spirits were rising with the knowledge that British, Australian, New Zealand and French ground forces would soon begin to move in beside them. If Gen. Walton Walker's courageous UN fighters can keep holding their "No Retreat" front along the Naktong for only a few weeks more, the United Nations can at last begin the build-up for the offensive that must drive the Reds back north.



## WASHINGTON FRONT

The most important home-front question today is whether steps being taken to gear America to greater military output are stern enough to avert the muddling of the early World War II period. Nobody has a sure answer, because Moscow is very moody and secretive about tipping its hand. We're not certain whether to prepare for world war or just try to settle the Korean affair and maybe keep in being a few more divisions of foot soldiers.

In the last war, organization of the munitions-production effort started out timidly and took a long time to shake down to an efficient basis. There was a War Resources Board, an Office of Emergency Management, a National Defense Advisory Commission, an Office of Production Management, a Supply Allocations and Priorities Board, a War Production Board, an Office of War Mobilization. There were dozens of sideshow activities besides these over-all main-tent affairs. The story was one of steady reluctance to give a single agency with a single head the power and authority to do the job.

Today the cautious leadership being supplied in this area is causing some experienced in the last war to wonder whether Washington must undergo still another long period of bureaucratic hemming and hawing.

Now we have a National Security Resources Board as a top war-planning and advisory body. It was set up by law after the last war, and Mr. Truman at first tried to shove his pal Mon Wallgren into its chairmanship. The Senate wanted no part of Mr. Wallgren, and for a long time the board was without any full-time head. Then ex-Air Force Secretary Stuart Symington was given the assignment, and naturally it has taken time to find out what is happening. But valuable time has been kicked away in a period when time may be short indeed.

The main operating functions of deciding what airplanes and tanks to buy and contracting for them remain, of course, with the Department of Defense. But big military effort today demands careful division of available productive resources between civilian and military needs. So far the Administration's position has been that the United States, with a capacity to produce goods far in excess of 1940, can handle the contemplated arms program without serious economic dislocations.

Mr. Truman has asked power to allocate scarce materials, but proposed to have this allocation carried on for the time being in several departments. Big war producers say it cannot work—that the power must be centralized. They say maybe Washington can get by for the time being with regular Government agencies, but that if the present program is enlarged there must be a WPB.

Bernard Baruch said recently the amazing fact in Government approach to these affairs is that it profits so little from past mistakes. The hope is that what is done now will not have to be tossed out later. CHARLES LUCEY

## UNDERSCORINGS

The Protestants in New Mexico who eighteen months ago succeeded in getting a ruling from Judge T. E. Hensley prohibiting certain nuns from teaching in the State's public schools and barring the use of religious garb by nuns so engaged (AM. 3/26/49, p. 669; 4/2/49, p. 702) have now taken an appeal to the New Mexico Supreme Court on the grounds that Judge Hensley's decision was not general enough. Just after having read this report in Religious News Service for August 18, we came across, by an interesting coincidence, an editorial in AMERICA for February 17, 1912, which recounted that President Theodore Roosevelt had sharply rebuked the then Commissioner of Indian Affairs for ordering the nuns teaching in reservation schools to doff their religious garb. The blunt "Teddy" saw in this order not a separation of Church and State, but the violation of a contract between the Government and the nuns.

► In our issue of September 3, 1949 (p. 572) we chronicled six Labor Day Masses. As of the present writing, ten are officially announced for this year's Labor Day: in New York, Cleveland, Columbus, O., Los Angeles, Chicago, Gary, Ind., Steubenville, O., Kansas City, Mo., Joliet, Ill., and Bayonne, N. J. These are all we had official confirmation of by press time.

► More than a third of the approximately 150,000 displaced persons from Germany and Austria who had entered the United States by the end of last June did so under the aegis of War Relief Services-NCWC, according to NC News Service for August 21. The actual number, as given by James J. Norris, European director of WRS-NCWC, was 55,412.

► AMERICA's first Literary Editor, Rev. James J. Daly, S.J., celebrated on August 6 the sixtieth anniversary of his entrance into the Society of Jesus. Father Daly, now 78 years of age, is professor emeritus of English at the University of Detroit. He was Literary Editor of AMERICA from 1909 to 1911. He is the author of *The Life of St. John Berchmans* (1921), *A Cheerful Ascetic* (1931), *Boscobel and Other Rimes* (1943), *The Jesuit in Focus* (1940) and a memoir of the late Nicholas Brady. Also celebrating his sixtieth anniversary as a Jesuit was Rev. Aloysius F. Frumveller, professor emeritus of mathematics at the University, and former science editor of *Thought*.

► We are informed by NCWC headquarters that the address given for the Lay Retreat Committee in Mrs. Brewer's article, "Vacation with God" (AM. 8/12), is not correct. The addresses of the national offices of the men's and women's retreat movements, respectively, are: National Catholic Laymen's Retreat Conference, Room 869, 111 W. Washington St., Chicago 2, Ill.; and National Laywomen's Retreat Movement, Cenacle of St. Regis, 628 W. 140th St., New York 31, N. Y. C.K.



## Mary's Assumption as revealed truth

When *Osservatore Romano*, the Vatican daily newspaper, revealed on August 14 that Pope Pius XII would call a consistory or solemn meeting of Cardinals on November 1 to proclaim the Assumption of the Blessed Virgin Mary into Heaven a dogma of the Catholic faith, some Protestant spokesmen immediately made public statements deploring this decision. Dr. Geoffrey Fisher, Archbishop of Canterbury, and Dr. Cyril Garbett, Archbishop of York, joined forces to declare that

... there is not the smallest evidence in the Scriptures or in the teachings of the early Church of belief in the doctrine of her bodily assumption. The Church of England refuses to regard as requisite for a saving faith any doctrines or opinions which are not plainly contained in the Scriptures.

This reaction is what one would expect. The Protestant Churches—including the Anglican, which does not particularly like to be called "Protestant"—really have no definite rule of faith, of what to believe and what not to believe. Some of them, like the archbishops quoted above, would make the Scriptures a rule of faith. But whence do they derive their belief in the Scriptures as the exclusive source of God's revelation to man? The Scriptures themselves do not give any warrant for this basic belief. Moreover, it is only through the infallible authority of the true Church that we know what books belong to the Scriptures and that the Scriptures themselves, as the inspired word of God, are free from error. The Scriptures, indeed, were inspired precisely to be entrusted to the Church for preservation and interpretation.

As every well-informed Catholic knows, we first learn from the New Testament, as a reliable historical record, that Christ Our Lord proved that He possessed divine authority when He established His Church and empowered it to teach in His name, with divinely infallible authority. The inspiration of Scripture and its absolute inerrancy we learn from the infallible teaching of the Church Christ instituted for all time.

The Church teaches as divinely revealed all those truths which were made known by God to the Apostles. This constitutes the "deposit of faith," to which nothing could be or has been added since the death of the last Apostle. At most the Church can make explicit what was clearly implicit in this original revelation.

How does the Church know what was contained in this original revelation? Through two sources, not one: the Sacred Scriptures and apostolic tradition. "Apostolic tradition" has a very definite meaning. It means what the Church from the beginning has believed as *having been revealed to the Apostles*. Since the teaching of the Church is in every age infallible, we know that whatever the Church has taught in any age as having been revealed to the Apostles was actually so revealed to them. Protestants, because they reject the most important truth (as far as the rule of faith is concerned) revealed by Christ—namely, His establishment of an infallible Church as a divine teaching authority—have no way of knowing all

## EDITORIALS

that was originally revealed to the Apostles. This revealed truth of the infallibility of Christ's Church, incidentally, is "plainly contained in the Scriptures."

When the Holy Father inquired whether the Catholic bishops of the world regarded the assumption, after death, of Mary's body into heaven as revealed to the Apostles, only six out of 1,191 bishops questioned its dogmatic character. Extant patristic and liturgical writings clearly trace this belief, as an apostolic tradition, back to the fifth century. The lack of veneration of any alleged repository of Mary's body is evidence, as Christ's Church infallibly assures us is true, that the Assumption has been believed from the beginning.

### Rome speaks

The Holy Father's new encyclical, *Humani Generis* ("Of Mankind"), the official English translation of which was released in Rome on August 21, is a warning addressed mostly to scholars. It deals with philosophical and theological opinions which have attracted a good deal of attention in Europe, but comparatively little in the United States.

Perhaps the most important of these opinions concerns the variability of concepts and of philosophical systems consistent with Catholic orthodoxy. The scope and course of this discussion, which is far too abstruse and technical for treatment here, was very well set forth by Rev. Robert F. Harvanek, S.J., in his article, "Philosophical Pluralism and Catholic Orthodoxy," in the March, 1950 issue of *Thought*, Fordham University quarterly.

The Holy Father found that in such discussions—and undoubtedly in others of which we have not read—some theologians, with the best of intentions, have proved too venturesome. The Pope reminds philosophers and theologians that the Church demands that future priests be instructed in philosophy "according to the method, doctrine and principles of the Angelic Doctor," St. Thomas Aquinas, because

... his doctrine is in harmony with divine revelation, and is most effective both for safeguarding the foundation of the faith and for reaping, safely and usefully, the fruits of sound progress.

The encyclical condemns the theory of evolution as *explaining the origin of all things*, and cautions Catholic teachers not to accept too readily and without moderation man's bodily descent "from pre-existent and living matter." It also condemns "historicism"—a purely secular interpretation of the "evolution" of human life through history.

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strength. In Germany the Socialists, who have consistently opposed rearming, now agree to the proposal that Germany contribute military forces and industrial energy to an Atlantic defense group, provided that the United States first powerfully increase its military establishment in Germany. Even the French, ridden by their chronic and justifiable fear of German military might, are now granting that Western Germany will inevitably soon have to take its place in the common defense of the West. How will this come about? First, it seems quite certain that the Allied High Commissioners will grant Bonn Chancellor Adenauer the police force he asks to balance the more than 30,000 para-military troops the Soviets maintain in Eastern Germany. Beyond this, the West will soon have to decide whether to allow Bonn to build—which means to draft—an army. This is an act of a sovereign state, which Bonn is not. The key move, then, facing the Big Three Foreign Ministers meeting in New York this month, is the rewriting of the German occupation statute. Only so can Western Germany not only defend itself against civil war but also be integrated into the defense of Western Europe.

#### **Suggestions to Protestants**

At the meeting in Toronto, on August 11, of the World Convention of Christian Education, Dr. R. C. Chalmers, an associate secretary of the United Church in Canada, urged his co-religionists to "beware of carrying the doctrine of the separation of Church and State to ridiculous extremes." Such an attitude, he remarked, is in line with communism, which holds that the Church cannot be concerned with anything the State chooses to do. Dr. Chalmers went still further and asked Protestants to improve their relations with Catholics, offering, according to a report by Religious News Service, the following suggestions:

1. Let us cease expecting or requesting cooperation with Catholicism on the church level. Invitations to joint meetings with other churches are opposed by the Vatican. . .
2. Let us seek for cooperation of Catholics on the secular level of public and moral matters of mutual concern. There are many areas of welfare work, civic affairs and social amelioration where Protestants and Catholics do cooperate.
3. Let us revise our view of tolerance [*i.e.*, to make it neither sentimental nor negatively broad-minded].
4. Let us do all that is possible to foster good religious relations with individual Catholics. Through such means the tendency to bigotry that can come from either side will be curtailed.
5. Let Protestants set their own house in order. We ought seriously to lay to heart our unhappy divisions. . .
6. Let Protestants manifest a faith that is theologically meaningful and evangelistically virile. We must have religious and theological convictions instead of an insipid sentimentalism or mild Unitarianism, which implies that we believe nothing in particular.

If Protestants take heed of these very helpful suggestions, their initiatives should be matched by greater effort on

the part of Catholics to effect better relations with all believers in the struggle against secularism and communism.

#### **"Petty Girl" ads**

Impossibly elongated in illustrations as they are, the Petty Girls are none the less seductive and have but one function in life—to attract a chorus of wolf-calls. The shameless use of these scantily-clad ladies in the ads and marquees advertising the film of the same name is a striking current example of the exploitation of womanly gifts castigated in our "Open letter to women's organizations" (AM. 7/29, pp. 444-445). This letter, by the way, drew responses from over fifty women's organizations in twenty-one States. At a time when we are engaged in a life-and-death struggle with malevolent and close-knit forces whose avowed purpose it is to undermine all spiritual values, it is a sorry picture to see a great force in the entertainment industry join in a perhaps unwitting campaign to hasten our de-spiritualization. This kind of advertising plays right into the Communist propaganda line that the Western nations, and above all the United States, are morally decadent.

#### **The war in Korea**

Prospects for the future of the UN beachhead began to brighten within the past fortnight. When, on August 17, the Reds swept out of a heavily bombed region to cross the Naktong River near Waegan, many feared that South Korea's provisional capital, Taegu, must fall. But the South Koreans defending Taegu from the north, quickly reinforced with U.S. infantry, armor and artillery, drove the enemy back. Southwest of Taegu American marines and infantry had leapt to the offensive against the dangerous Changnyong bridgehead earlier that same August 17. In three days they drove a decimated North Korean Fourth Division across the Naktong. In the northeast, a South Korean division, rescued by sea from a trap north of Pohang, landed on August 18 and helped recapture that port city from the Communist forces. By August 22 the Red enemy was still making armed jabs toward Taegu and toward Masan farther to the south—only to be consistently repelled. Everywhere behind the Red lines American and Australian fighter and bomber aircraft swept over roads and factories and concentrations of troops. Along the coasts UN naval guns spat at vital objectives. The harried Reds were reduced to moving men, food and supplies by night and in constantly decreasing quantities. They could no longer get the weight of their superior numbers into the fighting line on time. The outnumbered UN forces, on the other hand, were better equipped as each day went by. They moved swiftly from place to place, wherever danger most threatened. Their spirits were rising with the knowledge that British, Australian, New Zealand and French ground forces would soon begin to move in beside them. If Gen. Walton Walker's courageous UN fighters can keep holding their "No Retreat" front along the Naktong for only a few weeks more, the United Nations can at last begin the build-up for the offensive that must drive the Reds back north.



## WASHINGTON FRONT

The most important home-front question today is whether steps being taken to gear America to greater military output are stern enough to avert the muddling of the early World War II period. Nobody has a sure answer, because Moscow is very moody and secretive about tipping its hand. We're not certain whether to prepare for world war or just try to settle the Korean affair and maybe keep in being a few more divisions of foot soldiers.

In the last war, organization of the munitions-production effort started out timidly and took a long time to shake down to an efficient basis. There was a War Resources Board, an Office of Emergency Management, a National Defense Advisory Commission, an Office of Production Management, a Supply Allocations and Priorities Board, a War Production Board, an Office of War Mobilization. There were dozens of sideshow activities besides these over-all main-tent affairs. The story was one of steady reluctance to give a single agency with a single head the power and authority to do the job.

Today the cautious leadership being supplied in this area is causing some experienced in the last war to wonder whether Washington must undergo still another long period of bureaucratic hemming and hawing.

Now we have a National Security Resources Board as a top war-planning and advisory body. It was set up by law after the last war, and Mr. Truman at first tried to shove his pal Mon Wallgren into its chairmanship. The Senate wanted no part of Mr. Wallgren, and for a long time the board was without any full-time head. Then ex-Air Force Secretary Stuart Symington was given the assignment, and naturally it has taken time to find out what is happening. But valuable time has been kicked away in a period when time may be short indeed.

The main operating functions of deciding what airplanes and tanks to buy and contracting for them remain, of course, with the Department of Defense. But big military effort today demands careful division of available productive resources between civilian and military needs. So far the Administration's position has been that the United States, with a capacity to produce goods far in excess of 1940, can handle the contemplated arms program without serious economic dislocations.

Mr. Truman has asked power to allocate scarce materials, but proposed to have this allocation carried on for the time being in several departments. Big war producers say it cannot work—that the power must be centralized. They say maybe Washington can get by for the time being with regular Government agencies, but that if the present program is enlarged there must be a WPB.

Bernard Baruch said recently the amazing fact in Government approach to these affairs is that it profits so little from past mistakes. The hope is that what is done now will not have to be tossed out later. CHARLES LUCEY

## UNDERSCORINGS

The Protestants in New Mexico who eighteen months ago succeeded in getting a ruling from Judge T. E. Hensley prohibiting certain nuns from teaching in the State's public schools and barring the use of religious garb by nuns so engaged (AM. 3/26/49, p. 669; 4/2/49, p. 702) have now taken an appeal to the New Mexico Supreme Court on the grounds that Judge Hensley's decision was not general enough. Just after having read this report in Religious News Service for August 18, we came across, by an interesting coincidence, an editorial in AMERICA for February 17, 1912, which recounted that President Theodore Roosevelt had sharply rebuked the then Commissioner of Indian Affairs for ordering the nuns teaching in reservation schools to doff their religious garb. The blunt "Teddy" saw in this order not a separation of Church and State, but the violation of a contract between the Government and the nuns.

► In our issue of September 3, 1949 (p. 572) we chronicled six Labor Day Masses. As of the present writing, ten are officially announced for this year's Labor Day: in New York, Cleveland, Columbus, O., Los Angeles, Chicago, Gary, Ind., Steubenville, O., Kansas City, Mo., Joliet, Ill., and Bayonne, N. J. These are all we had official confirmation of by press time.

► More than a third of the approximately 150,000 displaced persons from Germany and Austria who had entered the United States by the end of last June did so under the aegis of War Relief Services-NCWC, according to NC News Service for August 21. The actual number, as given by James J. Norris, European director of WRS-NCWC, was 55,412.

► AMERICA's first Literary Editor, Rev. James J. Daly, S.J., celebrated on August 6 the sixtieth anniversary of his entrance into the Society of Jesus. Father Daly, now 78 years of age, is professor emeritus of English at the University of Detroit. He was Literary Editor of AMERICA from 1909 to 1911. He is the author of *The Life of St. John Berchmans* (1921), *A Cheerful Ascetic* (1931), *Boscobel and Other Rimes* (1943), *The Jesuit in Focus* (1940) and a memoir of the late Nicholas Brady. Also celebrating his sixtieth anniversary as a Jesuit was Rev. Aloysius F. Frumveller, professor emeritus of mathematics at the University, and former science editor of *Thought*.

► We are informed by NCWC headquarters that the address given for the Lay Retreat Committee in Mrs. Brewer's article, "Vacation with God" (AM. 8/12), is not correct. The addresses of the national offices of the men's and women's retreat movements, respectively, are: National Catholic Laymen's Retreat Conference, Room 869, 111 W. Washington St., Chicago 2, Ill.; and National Laywomen's Retreat Movement, Cenacle of St. Regis, 628 W. 140th St., New York 31, N. Y. C.K.

## Mary's Assumption as revealed truth

When *Osservatore Romano*, the Vatican daily newspaper, revealed on August 14 that Pope Pius XII would call a consistory or solemn meeting of Cardinals on November 1 to proclaim the Assumption of the Blessed Virgin Mary into Heaven a dogma of the Catholic faith, some Protestant spokesmen immediately made public statements deploring this decision. Dr. Geoffrey Fisher, Archbishop of Canterbury, and Dr. Cyril Garbett, Archbishop of York, joined forces to declare that

... there is not the smallest evidence in the Scriptures or in the teachings of the early Church of belief in the doctrine of her bodily assumption. The Church of England refuses to regard as requisite for a saving faith any doctrines or opinions which are not plainly contained in the Scriptures.

This reaction is what one would expect. The Protestant Churches—including the Anglican, which does not particularly like to be called "Protestant"—really have no definite rule of faith, of what to believe and what not to believe. Some of them, like the archbishops quoted above, would make the Scriptures a rule of faith. But whence do they derive their belief in the Scriptures as the exclusive source of God's revelation to man? The Scriptures themselves do not give any warrant for this basic belief. Moreover, it is only through the infallible authority of the true Church that we know what books belong to the Scriptures and that the Scriptures themselves, as the inspired word of God, are free from error. The Scriptures, indeed, were inspired precisely to be entrusted to the Church for preservation and interpretation.

As every well-informed Catholic knows, we first learn from the New Testament, as a reliable historical record, that Christ Our Lord proved that He possessed divine authority when He established His Church and empowered it to teach in His name, with divinely infallible authority. The inspiration of Scripture and its absolute inerrancy we learn from the infallible teaching of the Church Christ instituted for all time.

The Church teaches as divinely revealed all those truths which were made known by God to the Apostles. This constitutes the "deposit of faith," to which nothing could be or has been added since the death of the last Apostle. At most the Church can make explicit what was clearly implicit in this original revelation.

How does the Church know what was contained in this original revelation? Through two sources, not one: the Sacred Scriptures and apostolic tradition. "Apostolic tradition" has a very definite meaning. It means what the Church from the beginning has believed as *having been revealed to the Apostles*. Since the teaching of the Church is in every age infallible, we know that whatever the Church has taught in any age as having been revealed to the Apostles was actually so revealed to them. Protestants, because they reject the most important truth (as far as the rule of faith is concerned) revealed by Christ—namely, His establishment of an infallible Church as a divine teaching authority—have no way of knowing all

## EDITORIALS

that was originally revealed to the Apostles. This revealed truth of the infallibility of Christ's Church, incidentally, is "plainly contained in the Scriptures."

When the Holy Father inquired whether the Catholic bishops of the world regarded the assumption, after death, of Mary's body into heaven as revealed to the Apostles, only six out of 1,191 bishops questioned its dogmatic character. Extant patristic and liturgical writings clearly trace this belief, as an apostolic tradition, back to the fifth century. The lack of veneration of any alleged repository of Mary's body is evidence, as Christ's Church infallibly assures us is true, that the Assumption has been believed from the beginning.

### Rome speaks

The Holy Father's new encyclical, *Humani Generis* ("Of Mankind"), the official English translation of which was released in Rome on August 21, is a warning addressed mostly to scholars. It deals with philosophical and theological opinions which have attracted a good deal of attention in Europe, but comparatively little in the United States.

Perhaps the most important of these opinions concerns the variability of concepts and of philosophical systems consistent with Catholic orthodoxy. The scope and course of this discussion, which is far too abstruse and technical for treatment here, was very well set forth by Rev. Robert F. Harvanek, S.J., in his article, "Philosophical Pluralism and Catholic Orthodoxy," in the March, 1950 issue of *Thought*, Fordham University quarterly.

The Holy Father found that in such discussions—and undoubtedly in others of which we have not read—some theologians, with the best of intentions, have proved too venturesome. The Pope reminds philosophers and theologians that the Church demands that future priests be instructed in philosophy "according to the method, doctrine and principles of the Angelic Doctor," St. Thomas Aquinas, because

... his doctrine is in harmony with divine revelation, and is most effective both for safeguarding the foundation of the faith and for reaping, safely and usefully, the fruits of sound progress.

The encyclical condemns the theory of evolution as *explaining the origin of all things*, and cautions Catholic teachers not to accept too readily and without moderation man's bodily descent "from pre-existent and living matter." It also condemns "historicism"—a purely secular interpretation of the "evolution" of human life through history.

Those who run the risk of minimizing revealed doctrine, especially that of the infallible teaching office of the Church, in order to "do away with the barrier that divides good and honest men," are also censured. To us such writers seem not only to skirt the edges of heresy but to be adopting (even from a human point of view) a very doubtful strategy. The fullness of Catholic truth, both theological and philosophical, is the greatest safeguard of human dignity and of human rights. Implicitly, at least, these are the bonds of human unity: "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." At a time when an atheistic and materialistic tyranny is enslaving men by the millions, we must cling to and implement the religious principles of human equality and human freedom.

Liberty, of course, is not enough. We must win souls to the whole of Christ's truth in the Catholic Church. It is hard to see what is to be gained by running the danger of diluting the whole of Christ's truth in a misguided attempt to make it more attractive. If we live out our religion to the full, in justice and charity, it will attract men. Today, more than ever, they are not looking for a house built upon sand, but for the city built on the mountain.

## GI Joe—and you

The chaplain at the Brooklyn Navy Yard had written six weeks in advance for tickets to a particular Broadway show. The men for whom he was writing, he had explained, were actually on a cruiser. They would be in port only one night. He had the answer in his hand, his own returned letter with the notation hastily written across the page—"The war is over."

This is not merely one isolated instance of civilian indifference to men in the armed forces. A. E. Hotchner, feature writer for *This Week*, was commissioned to find out what the American people were doing to bolster the morale of our servicemen. He published the results of his nation-wide survey in a shocking story in the August 20 issue of that magazine. Mr. Hotchner discovered that GI Joe is being frozen out of our homes, our social organizations and even out of some of our churches. The callousness manifested by the ticket agent was duplicated all over the country by all classes of citizenry. San Bernardino, Calif.; Phenix City, Ala.; Belleville, Ill.; New London, Conn.; and Washington, D. C. are but a few of the guilty cities mentioned by Mr. Hotchner, but they represent a pretty good cross-section of the nation. In all of them GI Joe has felt that the uniform is rather universally disliked.

There is perhaps an underlying reason for the discrimination against men in uniform practised in restaurants, at dances, concerts, civic-group meetings and clubs. The disorderly conduct of a few soldiers will naturally tend to prejudice typical American townspeople. But is the civilian himself entirely free from blame? The soldier off duty must have some place to go for recreation other than

the corner tavern. The USO has been disbanded. The half-price hotel rooms, theatre and movie tickets, once the mark of our appreciation for the boy in uniform, are things of the past. Yet, with the exception of the Communist fringe, every American who is in any way conscious of the crucial international situation must realize that today he rests secure only in the strength of the United States armed forces. But an army is only as strong as its morale. The continued lack of interest of the average civilian in the young GI—50 per cent of them are under 21—far from home and footloose, makes for a declining morale which endangers the whole military training program.

The problem of keeping military morale high is a community problem. Says Frank L. Weil, chairman of the President's Committee on Religion and Moral Welfare in the Armed Forces:

We cannot isolate the military installation from the civilian community, even if we wanted to. The military man is a prime factor in the national security and it is a matter of good common sense and good military planning that special steps be taken to maintain his morale at a high level.

The National Catholic Community Service is continuing its excellent work of World War II by joining with the YMCA and the National Jewish Welfare Board in the formation of the Associated Services for the Armed Forces. Each of these groups has donated funds sufficient to continue eighty-two servicemen's clubs and reopen twenty-eight others by the end of the year. Half of ASAF's budget of \$6,652,757 for 1951 will be raised by Community Chests throughout the country and by drives in New York and Chicago. This, however, will still be inadequate to meet the pressing need.

The problem of boosting soldier morale rests primarily with the individual citizen. GI Joe prefers a handshake to a handout.

## The problem of Nehru

In its issue for August 19, the London *Tablet* calls Jawaharlal Nehru, India's Premier, "the Benes of Asia." "Just as the Kremlin played with Benes for a season," says the *Tablet*, "until they were ready to overthrow him, so Moscow and the Chinese Communists are ready now to play with Pandit Nehru."

These are harsh words. Unfortunately Mr. Nehru lends some color to the charge of willingness to play a Benes role by his own way of talking. Reporting in the New York *Times Magazine* for August 20, on his interview with Prime Minister Nehru, Robert Trumbull makes the following remarks:

Nehru diverges sharply from the Western view that communism must be fought whenever it raises its head. Regardless of evidence to the contrary, he is not convinced yet that Moscow can control Asian Communists. . . . He has said that he does not think that Chinese communism will be the same as Russian communism. There is no evidence that Mao agrees with Nehru on this point. But Nehru is not thinking particularly of Mao; he is thinking of China in future years.



Furthermore, Nehru has this to say about the policy we should adopt:

The West should abandon the condemnation of communism as such and take up political and economic freedom as a more effective rallying cry. . . . He urged that we come to a compromise with opposing ideologies rather than try to exterminate them, which he thinks is impossible to do and unwise to try.

On the other hand, in the same interview, Nehru lays tremendous stress upon the effectiveness of Asiatic nationalism as a "driving force" with which we should at all cost "come to terms," even if we must pay the high price of appeasing communism.

These remarks seem to show considerable confusion of thought on the Pandit's part. To find any way out of that confusion, several points must be borne in mind by both East and West.

It is not enough, at least for any practical purpose, to brush aside as an absurd exaggeration the profession of confidence and enthusiasm which Nehru makes for the new nationalisms of the Far East. There is no use casting nostalgic glances at colonial days that are definitely past history. "The policy of the West toward Asiatic nations," said Nehru to Mr. Trumbull, "must be based on the fact that Asia is passing through a revolutionary period." Moreover, Asia's "economic problems must either be solved peacefully in time or other forces will come in and try to solve them in a violent manner." Here Nehru is stating a simple fact, and we merely waste time in trying to get around it.

There is also no point in minimizing the very poignant and subtle appeal which the Communists make to the Asiatics, based on the simple circumstance that the colonial Powers, no matter how "smooth-working" their administration or how idealistic their officials, did treat all Asiatics as members of an alien and inferior race. Russian imperialism, however, has managed to *absorb* its victims: politically, as "equal" members of the Soviet system; physically, through incorporation—for centuries past—of neighboring racial groups into the masses of the Russian people themselves.

Fundamentally, it is not Nehru's "Asiaticism" that is the root of his errors, but his apparently complete inability to understand the spiritual nihilism of the Communist ideology. In his interview he betrayed this weakness by a facile use of the same old type of comparison that misled Benes and innumerable other liberals. Communism, in this picture, represents economic gains, while the West stands for political freedom. "The problem, therefore," says Nehru, "is how to combine a fairly rapid economic advance with democratic ideals."

The problem, however, is to save the very existence of humanity—body and soul—in the face of an advancing world nihilism. Mr. Nehru's confused view arises not from any lack of intelligence, but from his Marxian materialism, to which he still clings. This is not an Asiatic materialism, for the people of Asia, at least of India, are profoundly spiritual; it is Mr. Nehru's own—and Western-derived—cast of mind. If he is to be faithful to India's true consciousness, he must free himself from it. It is time for him not to appease Moscow, but to lead to victory the

many among his own nation who earnestly desire to join in the defense, not of political freedom only, but of humanity itself.

## *Fraternizing with Germans*

The wheel came full turn in Germany with the announcement by American military and civilian authorities on August 15 of a good-will drive aimed at "aggressively encouraging friendly relations between the U.S. occupation personnel and the West German population." With this new policy, the non-fraternization order of 1945 receives its formal burial without military honors. Various educational media, including sports, are to be used to bring Americans and Germans closer together.

Our authorities may find some difficulty in achieving this greater friendliness between Americans and Germans. The average military or civilian American stationed in Germany, with or without his family, has lived up to now a life apart from the people whose land he is occupying. He has had his own stores, movies, newspapers, schools, radio programs, even his own currency. His vacation as well as his work has been in a completely American milieu. Contact with the local population has involved too many inconveniences. Difficulties of language, of customs and even of regulations put up obstacles that the average American in Germany does not think it worth while to overcome. There are exceptions, of course, beginning with the GI who more often than not finds associations with German femininity. But if he marries the girl it is only shortly before his departure for the "Zone of the Interior"—his native land—with his bride.

Army wives in Germany have set a good record of absorption in social-welfare work, while soldiers in the German Youth Activities program have dealt some good blows for democracy. And we know of one family which on arriving in that strange land made the plunge and sent their children to German schools, a bold act that they have not regretted.

But they are the exception. This summer in Frankfurt, for instance, where lives the High Commissioner himself, the Army Education Center had to close one of its German classes because no soldiers showed up. It allowed another to continue, although only two soldiers registered for courses. This was not a healthy symptom of the future capacity of the Americans to work with the Germans. It may be this episode that has prompted the new order.

Had the new policy come a little sooner it might have been more creditable to American humanitarianism and good sense. In the question of good relations with the German population the French are leagues ahead of us. But better late than never. Since the shadows of Korea begin to spread even over Europe, the need for closer American contacts with the German people has become greater than ever before. To the bold task of democratizing Germany a new one has been now added, that of defending Germany. In neither case can the ends of American policy be achieved if the occupation personnel continue to live, as they have up to now, in relatively universal isolation from the German people.

# Life behind the iron curtain

Stephen Laszlo

EDITOR'S NOTE: *This is the true story of how a family living behind the Iron Curtain tried to compromise with communism—and the consequences. The author is a refugee who escaped to the United States from his home just one jump ahead of the political police. To protect members of his family who still live behind the Iron Curtain, the author's real name has been withheld.*

The last time I saw Mrs. X, a homemaker in my native country, she was in good spirits. Our country had been taken over by the Communists and was being reorganized as a "satellite" state in the service of the expanding Red Empire.

I had been a civil servant for several years, holding a responsible position in the employ of my country. But I quit—rather than make an attempt to compromise with communism.

"I don't really have anything against communism," said Mrs. X with all the sincerity of an old friend. "My husband, who has an average education, has been a faithful government worker for twenty years. His salary isn't very much. But it's enough for us to live on decently without my having to work—as many other married women here must.

"We have our three-room apartment, furnished quite well. Our two boys are getting a good high-school education. We do not have any big dreams, so we are satisfied with our modest living."

Then she went on: "In fact, you know my husband never has taken part in political activities—well, during the last year, at my urging, he joined the Communist party!"

As a civil servant who had held a responsible position in my country, I knew at first hand how the Communists operate. So I asked her why in the world he did a thing like that.

Here is what she told me:

"I have seen many people enjoy wonderful careers, just by joining the Communist party. So I said to my man: 'Why don't you, too, sign the membership application for the party? Perhaps this will give us better opportunities in the future. You don't have to make any political profession or actively campaign for communism—just sign the papers and enjoy what the party membership will bring us.'

"So," she said, "he signed up."

That day, as Mrs. X talked with me, she was quite sure that her suggestion was both shrewd and far-sighted. She told me how her husband's new boss, a "genuine" educated Communist, had praised his behavior several times as an example for other party members.

*The following account of the gradual economic and spiritual deterioration of an average family behind the Iron Curtain is based on actual correspondence smuggled out of Hungary. It shows the tremendous difficulty of trying to preserve human values under a Communist dictatorship. Dr. Laszlo is now teaching at an American college in the Midwest.*

Had they yet enjoyed the "advantages" of the party membership, I asked. No, they hadn't, she answered.

Then she added: "But we soon will—for it was promised us. My husband attends the party meeting every evening and he will be appointed to a more responsible job. Then we'll get a larger apartment. And our boys will have a nice vacation at the expense of the party. We have these promises and we are sure they'll be fulfilled—but you must remember that my husband is only a new comrade, who does not know much about the Communist ideology."

Mrs. X was firm in her belief that her family could enjoy peaceful lives as members of the Communist party. Sure, she admitted, there were many people who suffered because of communism. She told of friends who lost their jobs because they wouldn't join the party—one even was tossed into the concentration camp and his family had not heard from him for several months.

But, she maintained, it was their own fault. They could have joined the party as her husband did. After all, he was not a 100-per-cent-dyed-in-the-wool Communist, but merely a simple name on the membership list.

## DAWN OF REALITY

That was the last time I saw Mrs. X. The next day I was forced to flee from my native land—just a few hours before the police agents came to arrest me. She has written to me several times, however, and her letters, which must be smuggled out of the country, always bring sadder news.

"Our situation has changed rapidly since the Communist party took over the entire administration of the country," she first reported. "None of the party's promises to us have been kept. Instead, we hear more and more about the 'duties' of the party members to the party. My husband has been transferred to another office and had to leave his old job, where he served for twenty years. He has to work longer hours now—and his pay is less. This is his 'duty,' for the party ordered it. Last night, he came home late. He had to learn the ideology of Marx and Lenin under the new interpretation as dictated by Stalin.

"We now have only two rooms—the third was given to a young comrade under orders of the party. But we were lucky to keep the two rooms. With our two boys, we have a family of four, and the rules say four people can have only one room. The party let us keep the second room because my husband has been a party member since 1948 and has done night work for the party."

She wrote that her husband had a new job—house commissionaire. It was not a hard job; he merely watched

what the other people in their apartment building were doing: who got letters from abroad, which newspapers they read and the like. He made weekly reports to the party.

"I must admit he doesn't like the job," she said. "He often tells me: 'This is dirty espionage.' However, he must do it, because the party ordered him to—and at least we could keep the second room of our apartment."

A later letter told of Mrs. X's own life.

"We homemakers can't remain outside of public affairs any more. The party asked me some months ago to take part in the party's social activities. I always liked to do charity work to help other people; so I agreed to do what they asked.

"But this was a different kind of 'charity.' After taking a short political course, I was assigned a certain district, in which I was to visit other people's homes. My job was to tell those homemakers their 'duties' to build up the People's Democracy. We no longer speak of 'rights'; we use only the word 'duties.'

"I don't understand what I had to proclaim about the Marxist ideology. But that doesn't matter. All I had to do was make reports of my impressions about the 'political consciousness' of those people after I visited their homes. I'll admit that this is just the same 'espionage' that my husband called the duties assigned to him as house-commissionaire.

"So I really was glad when I had to quit this 'voluntary' party work and go to work in a factory. My husband got several warnings that, since our boys are over twelve years of age, I could no longer stay a simple housewife; I also have to take an active part in building up the People's Democracy.

"That's why I am now a laborer in a textile factory. The job itself isn't too hard. We work forty-eight hours a week—but I have to spend two hours daily going to and from work. That makes it a sixty-hour week. And besides I have to do my regular housework.

#### END OF FAMILY LIFE

"But the worst part is that we no longer have any family life. We work three days and three nights per week. Days go by and I never meet my husband. He comes home after I leave, or else he has to go to a party meeting when I come home.

"My weekly pay check is pretty small. We have to reach a certain average, which is quite high since it is determined by the output of skilled workers. So I am satisfied to make a record of 60 to 70 per cent of average. Naturally, my wage is reduced by the same percentage.

"And we usually take home even less pay, for we have to buy some party books every week. Last time I had to buy Stalin's works in sixteen volumes (of which we now have four sets, for my husband and the two boys also had to order it). In December, I had to 'offer' an extra thirty hours of work without any pay—as a gift for Stalin's birthday.

"I'm awfully tired. I can't think or even move. I just do things automatically—I'm just a mechanism. I believe this must have been the way the slaves used to behave,

without having any sense or individual thought, for it would be terrible to recognize our tragic situation in its reality."

And here are some quotations from the last letter I received from Mrs. X, telling how things are going in this Red satellite land.

#### AWAKENING

"After several months of lethargy, my husband and I suddenly awoke to what was going on. One evening, as usual, our younger son came home from a meeting of the 'pioneers,' the organization for the teen-aged, where they get their political education. Until now we had not observed what our children were doing in their pioneers' organization. We were both tired from the regular and extra party work.

"But this evening, as we listened to our youngster, we were suddenly struck by the foreign and even brutal ideas he was repeating like a parrot. Well, we both are members of the Communist party—though we took membership just as an external demonstration to save our existence and our children's future.



"Suddenly we realized that by this very process we were, instead, losing the souls of our own sons. Without a bit of hesitation we decided to begin a campaign to win back our children. We are never too tired any more. Whichever one of us is home in the evenings gives instruction and Christian education to the boys. We are fighting against the totalitarian power of the state with the simple words of a parent's love. I do hope that we shall win

this struggle. We simply dare not lose.

"My greatest pleasure comes when I get a chance to sneak into church in the dark evening hours. (It would be suspicious to attend services in the daytime.) Sometimes I am too tired even to pray. I only sit there in silence. It's a greatest spiritual recreation that I can experience today—to spend just a few minutes in the peaceful house of God!

"Perhaps our behavior is a passive resistance against the regime. Perhaps we have become 'enemies of the People's Democracy' even though we do the required party work very diligently."

"I don't care. I know only that our brethren nearly 1,900 years ago were killed because they professed the religion of Christ. Many now are killed, tortured or put in concentration camps because they will not profess the new ideas of communism. I believe that if the old Christians could die for their profession of faith, we also shall have the courage to die, because we don't profess and accept the ideology we are commanded to believe by the 'Red prophets.'"

No, you can't compromise with communism.



# More and better tortillas

Philip Ferry

ANOTHER MILESTONE in our hemispheric good-neighbor march was reached recently with the launching of a vast agricultural program designed to improve the quality and increase the yield of Mexico's most important food crop—corn, or maize.

In the program carried on at a gigantic experimental farm at Jaloxtoc, in the State of Morelos, the Mexican Government provides the land and finances the project, and technicians from the Rockefeller Foundation supervise its operation. The program got under way early in 1947 when President Miguel Alemán created a commission to administer the enterprise. Within a year of its inception the project produced enough seed to sow nearly 100,000 acres to improved hybrid corn. This seed corn will be distributed among the farmers of Mexico until eventually every farm in the land is sown to the best corn the combined efforts of science and nature can produce.

Corn has always been Mexico's most important food staple. It forms the basis of the commonest everyday dishes—enchiladas, tamales, tostada and, most important of all, the tortilla, the Mexicans' national food. Despite the prominence of the grain in Mexico's agriculture, it is a fact that of late years Mexico, a land whose national economy is vitally influenced by corn, has been importing much of its supply from abroad. Hence the experimental farm at Jaloxtoc looms like an oasis in a parched land. Irrigated by the Tenango Canal, the farm displays acre after acre of green corn, much of it taller than a man. The sight is in dramatic contrast to the stunted growth on the farms surrounding the project. These age-old plots are still planted to the traditional low-yield, runty native maize. Dr. Edwin Wellhausen, the Rockefeller Foundation's chief technician attached to the project, points out that such land is exhausted from centuries of planting without any effort at enrichment of the soil. It will be necessary to continue planting to the same type of corn until the fertility of the soil can be replenished artificially, after which the improved seed corn can be introduced.

The corn being developed at Jaloxtoc is called Rocamex—after Rockefeller and Mexico. Several types are being created, for use in different sections of the country. The highlands, for instance, demand a different variety from the tropical lowlands—Mexico being a land of violent geographical contrasts—and Jaloxtoc is evolving types adapted to each of the widely divergent districts.

It is fitting and proper that corn, a distinctively American plant, should be improved and developed in the lands of its origin. Wild plants resembling corn have been found only in America—in the tablelands and in the foothills of Central America and southeastern Mexico. One of these plants, teosinte, hybridizes with corn, a fact that

*Bigger and better corn for a bigger and better population is one answer to Malthus. Philip Ferry, who tells what the Mexican Government and the Rockefeller Foundation are doing to increase Mexico's food supply, first became interested in the wonders of agricultural science when stationed near Fresno, heart of California's fig industry, during World War II.*

has led botanists to conjecture that corn possibly originated in the Western Hemisphere. Other botanists discount the hypothesis that corn is derived from teosinte. These dissenters point out that *wild* corn has never been found, while the primitive ancestor of practically every other grain has been discovered. All that corn and teosinte have in common, setting them apart from the other grasses, are the "tassels," the male or pollen-bearing flowers at the top of the stem. Here the similarity ends.

## GRAINS AND CIVILIZATIONS

Maize was the primitive cereal grain of the Western Hemisphere. As one prominent Mexican citizen points out, the three great civilizations of the ancient world were all founded on a basis of agriculture: the eastern basin of the Mediterranean (Egypt) with its wheat; the central region of China with its rice; and intertropical America with its corn. The culture of these three regions was high because of the development of these important cereal grains. The civilizations that developed in America depended on the native maize or corn as the principal food plant. Maize was cultivated by the Mayas and other ancient peoples of Central and South America. Its cultivation in pre-Columbian times spread from one end of the continent to the other. The crumbling ruins now lost in the Central American jungles were once magnificent cities whose culture was based on this simple food staple. Civilizations have come and gone, but maize, unquestionably the foremost food plant of American origin, remains the outstanding cereal crop of the Western Hemisphere, and the peon of today is just as dependent on it as was his primitive ancestor.

The religion of the ancient Mayas was rooted in the agricultural economy. The Mayan agricultural system, which was the basis of Mayan society, of its wealth and culture, depended on burning off the jungle growth and clearing the moist, fertile land that was so suited for corn-growing. In Mayan times, as now, the agricultural methods used steadily depleted the soil. When the corn land around a city was exhausted, the natives migrated and built a new city upon virgin territory. Since it is no longer possible to pioneer new country, science has taught man how to make the most of what he has by replenishing the soil and by improving the corn plant itself.

The process of creating a new type of corn is a long and involved one, requiring years of patient research and endless experimentation. By careful breeding and selection through the years, the food content of most grains has been increased. For some years North American farmers, in collaboration with agricultural colleges and agrarian experts from the U.S. Department of Agriculture,

have been engaged in a program to improve the quality and yield of the corn plant. These farmers have been phenomenally successful in creating so-called hybrid corn, a cross of highly selected but differing strains. By suppressing undesirable recessive characteristics in the crossed plant, hybridization produces hardier, more abundant offspring. To produce the parent plants of the cross, select plants are chosen and bred with a sister plant until a uniformly superior type is evolved.

It is to former Secretary of Agriculture Henry Wallace, who devoted much of his working life to investigating the cross-breeding of corn, that a good deal of the stimulus in this work can be credited. Using methods developed by earlier U.S. botanists, he launched a corn boom that has added phenomenally to our maize yield.

#### PLANT AND MAN COOPERATE

The corn-breeder is assisted by the peculiar anatomy of the plant itself. Corn, unlike other grasses and grains, bears not one but two different flowers on the same stalk. The tassel at the top of the cornstalk contains the male flower of the corn and produces a dust-like pollen. The female flower is the shoot, lower down on the stalk, tufted with silks, which receive the fertilizing pollen. Each strand of silk is attached to the cob at the point where a grain of corn is destined to appear.

A tassel produces many thousand times more pollen than is needed to fertilize the shoot on its own stalk. In the past this superabundance of life-bringing pollen was allowed to drift indiscriminately over the field. In breeding hybrid corn, pollen production is controlled and turned to good use. First a pure strain of corn is developed by careful inbreeding. This means fertilizing the shoot on a stalk with pollen from the *same stalk*. A bag is tied about the tassel to catch the powdery pollen. All tassels in the field must be bagged in the same way. The pollen thus caught is dusted by hand over the silk lower down on the same stalk.

In well-isolated fields, alternating rows of two different inbreds are planted so that the seed-bearing flowers, the silks, of one inbred will appear at the right time to be fertilized by pollen from the other. To ensure cross-fertilization, the tassels on the seed-producing rows are pulled out before the pollen is shed. Detasseling six rows of one type of corn, the grower exposes the ears to pollination by the tassels of another type in two adjacent rows. The resulting seed means better crops, each kernel being a hybrid.

Seed ears are harvested as soon as mature. They are then dried in seed-corn dryers to the right moisture content, after which they are shelled, cleaned and graded for size and shape. Such seed, properly grown and processed, not only has hybrid vigor but can be planted in such a way as to give nearly perfect stands.

This highly specialized industry is necessary for the production of good seed corn. Seed from hybrids cannot be saved for future plantings. Hybrid vigor is not perma-

nent. As a general rule, the second generation grown from the fine-looking ears falls off in yield about twenty per cent. Uniformity is also lost, and the second generation will vary greatly in size and shape of ear, in height of plant and time of ripening. To assure hybrid corn of good quality, newly crossed seed must be planted each year.

Producing the seed for this hybrid corn has become a large-scale industry in the United States. Thousands of acres of "crossing rows" are grown by seedsmen, who produce hybrids which are adapted to different sections of the country and which will achieve maturity and give the best possible yields under any and all conditions. Hybrid corn has added an estimated thirty per cent to the U.S. maize yield, and the experts predict it will do even more for the Mexican crop.

At Jaloxtoc the knowledge and skill, gained in the United States from these years of experimentation with hybrid corn are being passed on to our Mexican neighbors. Thanks to the combined efforts of the two nations, Mexico's 1949 harvest of improved seed corn was 600,000 tons. This, added to the over-all annual harvest, swelled the year's output to 4.5 million tons, a result that forms a bright green rainbow in Mexico's heretofore checkered agricultural sky.

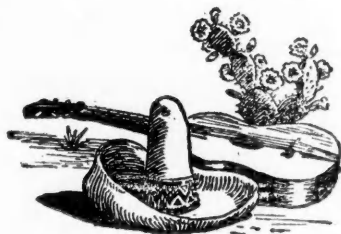
Farmers who at first were reluctant to release any of their ancestral land to the Government's commission have seen the results obtained at Jaloxtoc and are now asking for seed. One farmer thanked a visiting group of the commissioners for what was being done for the people, and asked that the President come down and see the result. Dr. Wellhausen sums up the project's achievements in enthusiastic language:

Jaloxtoc is the best experimental field of corn in all the world. For me it is a satisfaction to say this, and for the Mexicans it should be a cause for pride to know that their technicians working in our laboratories have finally selected seeds which, resulting in the corn seen in these beautiful fields, will revolutionize farming in Mexico.

Señor Acosta, a member of the commission, adds:

Thanks to the efforts of the commission, and the enthusiastic support of private initiative, Mexico will shortly be able to use the seeds produced at Jaloxtoc in such a way that the price of corn will be lowered and the quality of it enriched to provide more vitamins. Not only will there be corn enough to fill domestic needs; for the first time we shall have corn to export, thus giving the lie to the charge that Mexico is unable to produce sufficient corn to satisfy the pressing needs of her own people.

Señor Acosta's concluding remark stems from the fact that of late years Mexico, one of the civilizations founded on maize culture, has been importing corn from Africa. If the 1949 harvest can be used as a measuring stick for the future, never again will Mexico need to import corn. Already the humble peon, who will benefit most from the magic being wrought at Jaloxtoc, has adopted the slogan: "More and better tortillas."



## Two Irish writers

Riley Hughes

"On the Irish side," writes Elizabeth Bowen of the Irish short story in English, "indignation has been fruitful; the long, hopeless, romantic quarrel has bred literature. And in Ireland the English language is not yet stale." Whatever may be said of the political struggle, there can be little doubt of the freshness of English in the hands of writers of what H. E. Bates has called "the Irish school." The continued vitality of the English language in the hands of Irishmen is amply demonstrated by two volumes of short stories just out. They are Daniel Corkery's *The Wager and Other Stories* (Devin-Adair, 192p. \$2.75) and *Two Lovely Beasts* (Devin-Adair, 274p. \$3) by Liam O'Flaherty. Both of these writers, oddly enough, came to the writing of the Irish story in English by a kind of accident. Professor Corkery writes in English in happy defiance of his well-known scorn of "Anglo-Irish" literature. And Mr. O'Flaherty became a writer of the kind of fiction by which he is internationally known through the urging of an English critic, who dissuaded him from wasting his genius on themes of London life and induced him to go back to Ireland, with what results all the world knows, to "write a story about a cow."

Both of these books come as discovery to American readers—to whom Daniel Corkery, in spite of his years of work in the Irish Revival, will be a "new" writer; and to whom it will be a pleasant discovery that Liam O'Flaherty has written so much and so well since his long abstention from the story form. In the stories of *The Wager* we have the first fiction of Daniel Corkery, now retired from his literature professorship at Cork, to be published in this country. The stories in this book are taken from the four volumes of short stories he has published over a twenty-year period. Four of them are from his earliest volume, *A Munster Twilight* (1917), three from *The Hounds of Banba* (1920), four from *The Stormy Hills* (1929), and five from his most recent book of stories, in many ways the best, *Earth Out of Earth* (1939). The only quarrel one might have with the present selection is that it omits "The Child Saint," which L. A. G. Strong, for one, finds the most memorable of Corkery's stories. The stories included, however, are among the author's best.

*The Wager's* introduction to American readers of an outstanding critic and artist in Irish letters is obviously long overdue. The stories are of interest to the student of the short story, for they illustrate the author's practice of the "tale" as it flourished under such earlier writers as Seumas O'Kelly, Forrest Reid, George Moore and the Yeats of the Red Hanrahan tales. At the same time, Mr. Corkery has tried his hand, with brilliant success, at the taut modern story, particularly in his first and final collections. It would appear that he did not "develop" into the modern short story but rather let his subject-matter determine his form. When he writes of "The Troubles" or of the time when "the gentry weren't broken out of

## LITERATURE AND ARTS

the country," he chooses the tale; when he writes of timeless peasant-Ireland it is usually in the modern manner.

The stories in *The Wager*, however, have their first appeal for the reader who likes a good tale, for they are far more than mere technical exercises. They are stories deeply imbedded in the "romantic quarrel" Elizabeth Bowen speaks of, and as deeply in the harsh life of the poor of Cork—"Irish Gascons" as they have been called—and of the Munster peasant. They reflect their surroundings with a matter-of-fact pessimism which gives them their special flavor. There is wit, but little gaiety, lighting the gloom of Mr. Corkery's particular corner of the Celtic twilight. Yet above and beyond the hard, uneven light that provides their atmosphere, these stories reflect the rough poetry of everyday speech and action and the lyricism of quiet human courage. Sean O'Brosnan in the title story may ride for the Master to settle a trivial wager, but the final, bitter mastery is his. However much Corkery's poor seem bested by men or circumstance, they have the will and the lasting word through which they conquer.

The best of these stories are remarkable for what they achieve in a little space. In "The Lilac Tree" Mr. Corkery's prose, for once more roguish than grim, delineates with stark precision the reaction of a group of young women from Mason's Court when the family of one of them draws a horse in the Sweepstake. "Me da says," one of them offers by way of solace, "before the night is out you'll see ructions in the Court and the guards coming and hauling them away . . ." The very special emotions for such a situation are wonderfully controlled to lead up to Pidgie White's brandishing of a lilac sprig with the words, "Smell, girls, smell, the air is putrid, putrid, girls."

In the manner and something of the mood of Maupassant is "Vanity," which tells of an old man's pathetic ambition to achieve "a little biteen of a notice" with an R. I. P. on it in the newspaper, and of his son's amused discovery that if both his aged parents died on the same day the price would be the same. The pitfalls inherent for the writer in such a theme are obvious enough; Corkery's avoidance of them and of cheap melodrama is the mark of mastery. In "Children," a brief half dozen pages, he juxtaposes the lives of an infant in the cradle, some youngsters playing "funeral," and a dying woman. This story is vastly superior, by the way, to a similar treat-



ment of age and death in *Two Lovely Beasts*. Mr. O'Flaherty's "Life" is banal in its obvious comparison of a howling infant and its senile grandfather, "imitating one another's foolish gestures across the hearth."

None the less, to pass from Daniel Corkery to Liam O'Flaherty is to turn from an artist of deft and original insights which remain on a minor scale to meet one who is a master of his art. A master in any art is one who achieves excellence as a matter of habit. In *Two Lovely Beasts* one finds again and again the superb story-telling and the vivid phrasing—like "new paint," says H. E. Bates—for which Liam O'Flaherty is famous. His power, strikingly confirmed by these twenty new stories, lies in the passionate existence he gives to all being, animate and inanimate, which he touches. His simple stories of peasant life are not like the simple stories of other writers, even Irish ones. The protagonist of the title story, a farmer who parlays a neighbor's champion calf into a fortune for himself and misery for his family, is described as "splendid and awe-inspiring." So are almost all of O'Flaherty's characters. Witness Maggie Crampton, stooped almost double with age and poverty, who proclaims: "There are only lovely things in God's world." Or the terrible-voiced blind beggar who softens for a moment at the sound of music: "Do you hear the loveliness of it? Who would think there was so much joy in the field of sin?" The very seas and skies and fields of the Connemara Gaeltacht are alive with the stir of splendor. And hasn't Colm Derrane a calf "so red he's almost black"?

Daniel Corkery's stories give the impression that he has hammered his tales from his material in the grim, almost despairing way his peasants wrest their livelihood from the stubborn earth. "With which shall I begin—man or place?" he writes in one of his stories, in characteristic dilemma. Liam O'Flaherty, on the other hand, is, as Sean O'Faolain said of him, like "the infant Achilles stuffing his mouth with food, and bellowing for more." His stories give the impression they wrote themselves: the achievement of none but the consummate artist. John Masefield says that the telling of tales begins with state-

ment: "The Rat sat on the Mat." Add "The Cat came in" and you have suspense and story. Only an intellectual, he says, will tell you they disagreed! The readers of Liam O'Flaherty's stories have long known his sketches of animal life, in which "disagreement" is swift, hot and soon settled. In *Two Lovely Beasts* we have more of these vivid studies—so far from the spirit of Aesop or La Fontaine or John Gay—these "tender and delicate sketches, of a wholly personal perfection," as O'Faolain describes them.

Perfect as these sketches of death and survival in the animal world are, they are inescapably limited in stature by their subject-matter. The escape of a mouse, the mating of a water hen, or the contest between a seal and a salmon are what they are; but they are not of the stuff of life and death in the heart. And the human heart is Liam O'Flaherty's surest terrain. He visits it variously, with soft subtlety and with violence, in his longer stories. Whether he writes of a boy who trembles over the progress of his promised suit from the sheep's wool to the weaver's loom, of the mad Deacy family whose best horseman has been injured and whose fortunes depend on the opinionated feet of Grey Seagull, or of Festus Lynch, who has his long-delayed revenge on the family of the Big House, it is to the human heart, with its wild longings and its quiet sacrifices, that Liam O'Flaherty is deeply committed.

"The only inspired utterance left in this war-crazed world," Ethel Mannin wrote in *Adelphi* a few years back, "is coming out of Ireland." In these nightfall times, books such as *The Wager* and *Two Lovely Beasts*, shot through with the spirit that comes from contemplation of the reverent sources of life, speak to us with a fresh urgency. They offer no easy piety, no struggles glibly won. They are in the main stream of a literature which, as almost no other, can face life, with all its crippling blows and mounting horror, and have the right, won by experience, to say: "There are only lovely things in God's world." As Ethel Mannin suggests, it is only from such creative sources that one can dare to hope for a new "sunrise in the West."

### When the war?

#### BEHIND CLOSED DOORS

By Ellis M. Zacharias. Putnam. 367p. \$3.75

"A lengthy intelligence report, with no strings of false security classification," is the way the authors (for Admiral Zacharias acknowledges the collaboration of Ladislav Farago) describe *Behind Closed Doors*. Offered as sources of the report are 237 unidentified refugees from behind the Iron Curtain, "among them senior officers of the Red Army and Navy, atomic scientists, outstanding economists, diplomats and officials from every branch of the Soviet bureaucracy." It is a gloomy report, the prognosis more pessimistic perhaps

than the compilers themselves realize.

*Behind Closed Doors* opens with a flat assertion: "The uncertain days of the precarious peace that we call the cold war are numbered." No ominous information on Korean developments forced that conclusion. Despite Admiral Zacharias' celebrated insights on Japan and his conviction that in Asia "the USSR is waging war against us by proxy," he does not seem to have foreseen the Korean war.

The war will come because the men of the Kremlin are captives of their Marxist creed. When? "It is likely to materialize some time between the summer of 1952 and the fall of 1956." "It will come upon us in stages. In fact, some of its stages are already upon us." It will come because, as Stalin told the Third Congress of the Communist

## BOOKS

Party of Russia: "The dictatorship of the proletariat and peasantry, that is to say, the outcome of our revolution, is not the organization of order but the organization of war." It will come because of the decision of a Politburo meeting that adjourned at five A.M. on Friday, January 28, 1949, after considering "Estimates of the Situation" prepared by subcommittees. The Politburo unanimously agreed that Lenin's thesis of the inevitability of war between capi-

## THE IDEAL OF THE MONASTIC LIFE

By Germain Morin, O.S.B.  
Translated by C. Gunning

A simple, earnest discussion of eternal truths and of the special obligations which the monastic life imposes on those who embrace it. From the manner of life led by the primitive Christians immediately after the descent of the Holy Spirit, Father Morin demonstrates the origin and model of the life that should be led by monks. The work is full of solid doctrine founded on the Benedictine Rule and on the writings of the Saints and Fathers of the early Church. It breathes the simple piety of the age of faith and is impregnated with that peace of heart and liberty of spirit which characterizes the true sons of St. Benedict.

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talism and communism was valid and immediately applicable.

Reports of secret meetings of the Politburo and such similar unverifiable items provide much of the argument of *Behind Closed Doors*. There is, however, sound analysis of Stalinist dogma, shrewd estimates of what Churchill has called "the terrible facts" of our military feebleness, a warranted indictment of our intelligence and propaganda weaknesses, plausible and detailed accounts of Soviet political moves in the Near East, Scandinavia and Asia. In the light of the Communist doctrine and Soviet duplicity so cogently appraised, it is incongruous to come upon a chapter, "An Action Program for Peace," advocating a Truman-Stalin meeting to work out a joint non-aggression treaty. Possibly these suggestions come from collaborator Ladislav Farg, formerly of the *United Nations World*.

EDWARD DUFF

### Father and son

#### LITTLE BRITCHES

By Ralph Moody. Norton. 260p. \$3

Any literate and half-way sensitive father will enjoy this boy's-eye view of a father-and-son relationship on a ranch not far from Denver in the years 1906-08. There is no mawkishness to embarrass him, no cuteness to annoy him, no affectation to mar the humor, the sincerity and realness of this picture of family life. And it is a good picture, not a caricature. There are no distortions for comic effect, but there is an abundance of the natural humor that is bound to rise in any normal, not-too-well-regulated household.

Any mother will feel a kinship with Molly, busy with the care of her five children, uncertain about the move from New Hampshire to Colorado, anxious about her husband's hacking cough and his endless days of hard work to make something out of an unpromising ranch site. Molly didn't make life any simpler for her children when she sent them to school in Sunday clothes, but she was determined not to have them grow up to be ruffians just because they lived on a farm. Ralph (alias "Little Britches") was threatened with a thrashing if he got into any fights at school—a fine handicap for an eight-year-old in a new school. No wonder he had to have a few private understandings with his father! The relationship between Molly and Charles is not the chief concern of the book, but it is as wholesome and genuine a glimpse of married life as you could hope to find.

Reading members of the Hopalong set will be impressed by these honest-to-goodness adventures of one of their peers as he rides herd, learns to fall off

a horse and come up on his feet, fights off a sissy reputation in the one-room school and makes friends with an Indian. Little Britches didn't know anything about television; he, poor kid, just lived his own cowboy story. He was terrifically proud of his father, even when they had to have serious talks about character and even when he got spanked so hard that he tingled.

Little Britches loved to hear his mother read aloud. She didn't just read stories—she "talked them." Perhaps his own warm and thoroughly delightful story will fall into the hands of fathers and mothers who know how to talk books. It would be a rewarding experience for all concerned.

MARY STACK MCNIFF

### Fine nature studies

#### A CUP OF SKY

By Donald Culross Peattie and Noel Peattie. Houghton Mifflin. 242p. \$2.50

Mr. Peattie and his seventeen-year-old son, Noel, deserve better treatment than these poorly chosen words could possibly give them. "*Tel père, tel fils*" is certainly apropos here, for this young son has a good bit of his father's masterful touch as well as his scientific approach. Indeed, one joins with the prayer of Noel's father, in the last sentence on the back of the book's jacket: "God speed him on his further search of beauty and the words for it."

*A Cup of Sky*, dedicated to St. Francis of Assisi, speaks of little things in the world—bread, fireflies, bird-song, sunlight and so on—with all the reverence and wonder and happiness associated with the little man who founded the order of poor Friars. Donald Culross Peattie is purely and simply a masterful writer. There is almost no other way for this reviewer to express the feeling of awe and wonder and enjoyment experienced when reading this book. Here is a man who not only loves nature but, by the words of our language, gives to his reader the joys he experiences.

There is only one thing missing. Mr. Peattie loves St. Francis because St. Francis loved the same things in nature, and nature itself, as Mr. Peattie loves. But St. Francis loved those things because God made them, and St. Francis loved God. If only Mr. Peattie's emphasis were more on nature's God and His hand in nature than on nature for itself, this would be great literature.

As it is, it is grand and well worth reading any time of day or night and over and over again. A sip from the cup of the Peatties' sky is soothing to the soul parched from the hate burning in today's world.

WILLIAM H. SHRIVER JR.

## From the Editor's shelf

**THE RED PLOT AGAINST AMERICA**, by Robert E. Stripling (edited by Bob Considine, Bell, \$3), for ten years chief investigator of the House Committee on Un-American Activities, is both an apology for the committee and a report of its discoveries. The apology covers nearly all the committee's disputed actions; the report is confined to the highlights—the Eisler case, the Communist set-up in Hollywood, the Hiss-Chambers affair and the Elizabeth Bentley story. *Leonard J. Schweitzer*, the reviewer, believes the author has turned in a fair report, considering his personal interest in the committee's activities.

**SAN GENNARO NEVER SAYS NO**, by Giuseppe Marotta (translated by Frances Frenaye, Dutton, \$3). The author presents his second book of observations and stories about his return to his native Naples after a twenty-year sojourn in Milan. It is certainly not a tourist guide, but rather the kind of book an author loves to write and a reader can enjoy without effort. Mr. Marotta sketches all phases of life and all kinds of people. Since the author is not only a newspaper man but a man of considerable imagination, he often finds the bizarre where others would find the ordinary and dull. In the opinion of *James B. Kelley* this is a fine book and one that makes the reader anxious to visit Naples.

**RILEY HUGHES**, author, book reviewer and critic, is professor of English in the Georgetown University Foreign Service School.

**WILLIAM H. SHRIVER, JR.** graduated from Portsmouth Priory and has spent ten years in radio and theatre work.

## THE WORD

*Do not fret, then, asking what are we to eat? or what are we to drink? or how shall we find clothing? It is for the heathen to busy themselves over such things; you have a Father in heaven who knows that you need them all (Matt. 6:31).*

"I just can't see any sense to it all," said Larry. There was pain and frustration in his face. We were sitting in his living-room, as we had many times before, having a talk while Kay hummed over her duties in the kitchen. But this time Larry sat in a wheelchair and he

was trying to face a new reality. He was no longer the family breadwinner. "I don't know how we'll manage," he went on. "I've done everything I could—so..." He broke a match vindictively with his thumb and forefinger.

With apparent unconcern Larry's small son was operating an active trucking business on the rug in front of us. He adapted his small lips amazingly to the whole range of noises produced by big trucks, and transported load after load of imaginary goods from the hall door to the fireplace. I could barely hear Kay's mother-talk soothing the baby in the bedroom.

"Did God give me all the duties of a father," Larry was saying, "and then take away my power to fulfill them?"

The truck driver blew his horn and swept dangerously around the reading-lamp. A wheel came off. The small hands fumbled. The little face was clouded with pain and frustration until it looked just like his father's. He brought the toy truck up to the wheel-chair.

"Broken," he announced, planting it in his father's lap. There was complete and peaceful trust in the child's eyes. He knew there was a paternal miracle to fit all toy disasters. He was just waiting.

The wheel was replaced, but it only slid off again. Larry dug into his pocket. Then he paused.

"Kay," he called, "is it time for the Chief to go to bed?"

"Not quite, dear" came the answer.

Larry's hand came out of his pocket with a match stick. He fitted it into the slot in the axle and spun the wheel experimentally. It held.

"O.K., Chief?" asked Larry, handing back the toy truck and saluting.

"O.K., Daddy, thanks," said his son saluting back.

Larry turned back to me, but I held up a hand.

"Wait," I said. "Your smart son just solved your problem. When he couldn't handle his toy problem, he didn't cry or fret. He just brought it to you, put it in your lap, and waited. His confidence was absolute. You *could* fix his toy. You were his father; you could do anything. And you *would* fix it because he knew you loved him far too much to fail him."

"But why hasn't God helped me?"

"Maybe because it was your bedtime," I answered. "Do you remember finding out what time it was before you fixed the toy? That was because it might be easier for him to go to bed calmly if there was no truck to play with when play time was over."

I got his missal off the mantel, leafed through to the 14th Sunday after Pentecost. "There," I said, handing it to him. "I'll be home before you get through it."

DANIEL FOGARTY, S.J.

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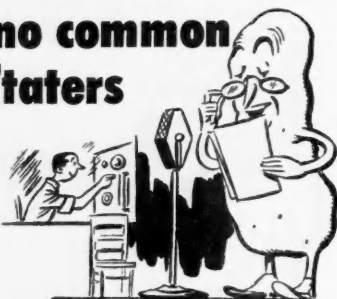
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## THEATRE

**DISILLUSIONED MR. SHAW.** The theatre, as any fairly well-informed person knows, has been a valuable transmission belt of Communist propaganda. Some of our playwrights, and many more actors, seem to be Marxists by persuasion; while at least triple their number, calling themselves liberals, are more or less unconsciously Communist dupes. One of the latter has only recently discovered the error of his ways and made an open confession.

"Several weeks ago," writes Irwin Shaw in a letter to the drama editor of the *New York Times*, "I had to perform an unpleasant duty: I had to inform my agents to refuse permission to any group of persons here or abroad to present my play, *Bury the Dead*."

"*Bury the Dead* was written in 1935," the letter continues, "and produced in New York in 1936. It was a play which expressed the passionate revulsion against the horrors of war and the fear of another war which was so much a part of the emotional climate of the nineteen thirties. It also reflected a belief, which now seems impossibly naive, that by appealing to reason and sentiment war might be forever halted. Now, the rulers of Russia have demonstrated that the gentle hopes of 1950 are as naive as they were in 1935. In a spectacle of complete moral corruption, their adherents wave peace pledges and petitions while Communist guns are killing American soldiers."

Mr. Shaw's confession highlights a condition in the entertainment industry that is both dangerous and almost insoluble. Stage, screen and radio are infested with Red cells. Their job is to soften up the United States on the ideological level. The hard-boiled gents in the Kremlin know that in a democracy, where government policy responds to public opinion, the shortest road to conquest is by cutting the nation into fragments. Class and race conflicts are fomented and the people are, by suggestion and implication, led to distrust their government and to disparage their traditions and institutions.

American social drama written since the war has been of such poor quality that it has probably had no effect on public opinion. If it has produced any result at all it is the weakening of respect for and confidence in established institutions. In plays like *Born Yesterday*, *How I Wonder and Good-Bye, My Fancy*, our businessmen, educators, soldiers and politicians are portrayed as inept, dishonest, acquisitive and hopelessly reactionary. All Americans of

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position or influence, it seems, are in some obscure way in a conspiracy against "peace."

It is much easier to describe the condition, of course, than to suggest a remedy. There are numerous deep-seated evils in our society, and social reform is a legitimate function of drama. To distinguish the fellow travelers from sincere playwrights is almost as difficult a task as to separate the wheat and tares in the Biblical parable. Some straight thinking on the part of our honest playwrights would help a lot, of course, along with some old-fashioned patriotism and the courage to refuse to permit their good intentions to be exploited to the damage of their country.

A few years ago, when Frank Fay called attention to Communist infiltration in the theatre, he was shouted down as a Red-baiter. Now, Mr. Shaw's confession proves Mr. Fay was a voice crying in the wilderness.

THEOPHILUS LEWIS

[In Red Channels, the report of Communist influence in radio and television, published by Counterattack, Mr. Shaw is listed (pp. 134-135) as having belonged to nine "front" groups. It is stated that "several members of the Communist Party New Theatre League were active in the production of Bury the Dead. The play was chosen by the unit because it expressed the current (1937) Communist party line, according to the sworn testimony of Rena Vale (Un-Am. Act. in California, 1943, p. 138)." —Ed.]

## FILMS

STELLA is a comedy about a corpse. To reconcile this seeming contradiction, author-director Claude Binyon contrives a detached and slightly satiric approach to the unlovable family around which the story revolves. When the picture opens, Uncle Joe, the most obnoxious member, has just been informally buried. In his cups, as was usual, and taking a swing at his nephew-in-law (David Wayne), he toppled head-first onto a sharp stone, with fatal results. His relatives, fearing the police would suspect manslaughter, and with a sharp eye for saving the funeral expenses, interred him in the lonely picnic area where he lay. According to expectations, his disappearance was attributed to a periodic bender. The efforts of Stella (Ann Sheridan), the only sane and industrious member of the clan, to save them from the conse-

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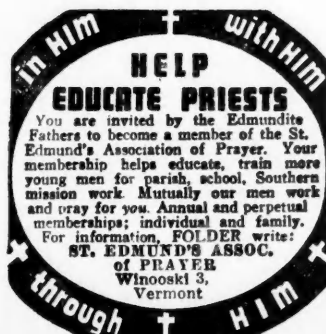
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quences of their deed were frustrated  
when it was discovered that Uncle Joe  
was the possessor of a double-indem-  
nity insurance policy. This not only  
brought the case under the keen-eyed  
scrutiny of an insurance investigator  
(Victor Mature), but also tempted the  
family to identify any and every John  
Doe in the county morgue as the *corpus  
delicti* suddenly worth \$20,000. How  
Stella got the insurance man and her  
irresponsible relations got their just  
deserts does not make for very delicate  
humor, but for *adults* it is quite  
sprightly and its sense of values is a lot  
better than the subject-matter suggests.  
(20th Century-Fox)

THE TORCH is an extremely unsatis-  
factory movie with enough flashes of  
distinction, especially in direction and  
photography, to warrant some analysis  
of its failure. Based on a recent Mexi-  
can movie—and retaining the director  
and cameraman, some of the cast and  
even the striking long shots of the origi-  
nal—the picture was remade at the  
Mexican studio under American aus-  
pices as a vehicle for Paulette God-  
dard. It portrays the transition of a  
spoiled and terrible-tempered daughter  
of great wealth into a compassionate  
woman in the course of her turbulent  
love affair with a Pancho Villa-like gen-  
eral (Pedro Armendariz) whose troops  
have temporarily occupied the town.  
Though its political implications are  
confused and its conclusion seems to  
be that it is better to be an unselfish  
camp-follower than a pampered wife,  
its basic theme—the impact on the  
girl's mettlesome nature of her first  
taste of harsh reality—is honest and  
fundamental. However, to be at all  
credible the heroine must suggest youth  
and innocence and potential fineness  
beneath her unbridled temper. Miss  
Goddard plays the girl as though she  
were a musical-comedy soubrette. As a  
result, the only emotion the film is like-  
ly to evoke is pity for the poor general  
who got stuck with her. (Eagle-Lion)

THE PETTY GIRL is a strictly apoc-  
ryphal biography, with music and  
Technicolor, of an illustrator whose  
work needs no introduction. According  
to the story, George Petty (Robert  
Cummings) once suffered from the de-  
lusion that he was a serious artist.  
While his talents were thus being mis-  
directed, a beautiful blonde (Joan  
Caulfield), obviously intended by na-  
ture to pose in a bathing suit, was  
blushing unseen as a professor at one  
of those cobweb-covered women's col-  
leges so dear to the hearts of movie  
writers. The lengthy process by which  
this pair is brought together—objective  
both cheesecake and matrimony—is set  
forth with an absence of sparkle only  
exceeded by its lack of good taste.  
(Columbia) MOIRA WALSH

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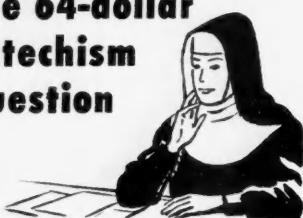
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## CORRESPONDENCE

### Labor's rights in management

EDITOR: Congratulations to Father Cronin for his excellent article, "Pope Pius XII on labor in management" (AM. 8/5), clarifying the meaning of the statements of His Holiness in the papal address of June 3. I cannot, however, agree with what E. Marciniak says in his letter (supposedly correcting Father Masse) in the same issue. Mr. Marciniak fails to make complete distinctions, and tends to perpetuate the confusion that often characterizes the thinking of Catholic social actionists.

Paraphrasing the teaching of Pope Pius XII, Father Cronin said: "On the broader level of economic life in dealing with problems which transcend the individual company, labor and management are equals. But on the plant level such equality may not be demanded as a right." Consequently, labor and management must be considered equal before government, whereas labor cannot demand equality with management as a matter of right in the employment contract.

This is not new to those who have studied Catholic social teaching. A host of Catholic theologians and philosophers have said the same thing a thousand times in the treatment of the labor contract.

May I make this brief addition? In the negotiation of the contract, the representatives of labor and the representatives of management are free and equal—either side, of course, may have an economic advantage. The representatives of labor have no right to partnership in the business. Apart from historical and regional circumstances, they do have a right to bargain for a position of partnership. All conditions fulfilled, they may even strike for partnership in certain circumstances (Vermeersch, *Quaestiones de Iustitia*, p. 606).

To bargain for complete partnership would be absurd from the standpoint of the actual management of the business and in view of the risk that would fall upon the worker and his union. To bargain for modified partnership may often be deemed advisable (*Quadragesimo Anno*, par. 65). Partnership would then become a right only by virtue of contract. It would of course involve responsibility that the worker or his union is seldom able or willing to assume. It would involve, in the broad sense, remuneration on a profit-loss basis rather than a wage basis.

Pope Pius XII, it seems to me, is disturbed about those who consider partnership (unqualified) in enterprise a right of the wage-earner (possessed independently of contract)—a mistake in principle—and he is fearful of the exercise of such partnership by anonymous groups which do not

have direct and specific responsibility and financial accountability—a mistake in practice.

The fact that Pope Pius XII's statements have so surprised many Catholic social-actionists bespeaks their general ignorance of Catholic social teaching. Inane and opportunistic interpretations of the carefully worded theological documents that are the social encyclicals are bound to cause more harm than good.

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### Correction

EDITOR: I notice that in the article "Non-Catholics opposed mixed marriages" by Emmet P. O'Connell, S.J. (AMERICA, June 24, p. 332-334), the writer quotes from our pamphlet, *If I Marry A Roman Catholic*. After a quotation taken from pages 15 and 16 of this pamphlet, Father O'Connell records an inference of his as follows:

The reason why a Protestant cannot accept Catholic teaching that therapeutic abortion is murder and never justified is that "the courts of all the States recognize that therapeutic abortion is legal when the life of the mother is at stake, and the vast majority of doctors would consider it a sacred duty thus to save her life."

That such is the reason for our position, however, is not so stated by us and is not correct.

One reason why many of us think that therapeutic abortion is sometimes justifiable is that its purpose is to save the life of a mother. The motivation of this act is opposite from that of murder. It is more in the nature of a response to a dilemma in which one who loves both persons decides that he will save one rather than lose both. We understand that the Roman Catholic position makes it impossible for the parent and the physician to make such a decision.

I greatly appreciate the fact that Father O'Connell took pains to quote exactly from our pamphlet where he did quote it. Only in the matter of an inference expressed in his own words, not ours, does he go astray.

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AMERICA receives many long communications which the Editors are unable to publish for lack of space. So that more of our readers may have an opportunity to express their views, we urge correspondents to make their letters as short as possible. Communications of 250 words or less are preferred.—THE EDITOR.